PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, APRIL 19, 1961

"SEND ME!"

George E. Failing

I am weary of figuring out what ought to be done, then doing it. There must be a better way. God knows what ought to be done. I will ask Him to *send me.*

It is said that one of the evidences of intellectual sharpness is to be able to figure out where you are and what the next step should be. I grant that and believe that mental awareness of problems and solutions is a real blessing.

But I am convinced that God's work cannot be done by human wisdom or skill. I am not smart enough to discern God's ways. God has hidden His wisdom from the wise and prudent of earth and revealed it unto babes, as Jesus said.

Spiritual things are spiritually discerned, and only the Holy Spirit can reveal them. The best news is that we don't have to be brilliant in other matters to learn God's wisdom. *The secret of the Lord is with them that fear him; and he will show them his covenant.* In fact, God chooses the foolish of earth through whom to display His wisdom. This does not excuse carelessness, but it does encourage the many with only one talent.

Even after God reveals truth to me and the need of people, I don't want to go of my own accord. I will volunteer to go anywhere and do anything, but I refuse to go until I am sent.

When Jesus saw the multitudes that were like sheep without a shepherd, He did not bid His disciples to set out at once to shepherd the flock. Rather He said, *Pray ye therefore the Lord of the harvest, that he will send forth laborers.* God knows where both harvest and workers are. He would choose one worker for this harvest, another for that. Then He would send them out.

When Isaiah's sin was purged and he saw people about him with unclean lips, he did not simply start out to preach. He turned to God and said, *Here am I; send me.*

I go under His orders; I go under His authority and protection. If I go under these orders, He has already prepared the way before me; I do not walk an unknown path.

I want to go but I choose not to go until I am sent.

Psalm 25:14; Matthew 9:38; Isaiah 6:8

THE ENGLISH BIBLE

With this issue begins a study of the English Bible by E. W. Lawrence. Following the series will appear a complete review of the New English Bible by several scholars of the Wesleyan Methodist Church.

Editorial

An Epoch in Church History

THE RECENT LEADERS' CONFERENCE, March 21, 22, held at Wesleyan World Headquarters, was an occasion of great significance to the entire Church.

For the first time, and the only time, during this quadrennium the presidents of all conferences, colleges and schools of our denomination in America were summoned for a two-day session of shared information, inspiration, and discussion. Only four conference presidents found it impossible to attend, and only Houghton Academy's president was absent.

The theme, "For Such a Time as This," received an inspiring emphasis in the opening address of General Superintendent Harold K. Sheets, a portion of which appears on page three of this issue. The message closed with the repeated and challenging slogan, "The church must march again."

All the departmental secretaries reported. Executive Secretary Virgil A. Mitchell of the Department of Church Extension reported a modest increase of income over last year. The Wesleyan Investment Foundation is now operating with over $250,000 available. Sixty-eight loans have been made to churches in 20 conferences; 52 new churches have been opened, 17 organized already, this quardrennium. Operation Outreach is not a mere slogan, but an active challenge to constant evangelism.

Executive Secretary Alton E. Liddick of the Department of World Missions announced some interesting comparisons. One out of every five Wesleyan Methodists live outside the United States and Canada. One out of every nine Wesleyan Methodist churches are outside continental America. In fact, the overseas churches represent the fastest growing area of the Church; they gain 20 members while we at home gain one! There are nine overseas conferences, seven of them with national leadership. Two overseas conferences, Puerto Rico and Haiti, have been organized since General Conference. A worthwhile prayer fellowship links Wesleyan Methodists around the world when at 10 a.m., E.S.T., each Wednesday, heart joins heart in an hour of prayer. At that time it is midnight in India. A strong plea was made for "Wesleyan dollars for Wesleyan missions." Ninety-two cents out of every dollar received by our department goes overseas.

Executive Secretary Paul L. Kindschi of the Department of Sunday Schools enthusiastically reported that $32,141 had been received from the Thanksgiving offering for the benefit of Hephzibah Orpanage. We exceeded the goal by over $7000! Impressive new gains are being registered in the number of pieces of Sunday-school literature published by Wesley Press. Circulation has increased about 20 per cent, and three brand new quarterlies are to be issued, beginning with the first quarter of 1962. The senior youth of our Church are in for a surprise and a treat when they begin to use their all-new quarterlies in 1962. Our Sunday School Department is working cooperatively with four or five other denominations, some of them purchasing our literature with their imprint. The junior youth of our Church are to be served through a newly adopted program, the Christian Youth Crusade. The program is thoroughly Christian and at the same time strongly appeals to youth with its opportunities for social fellowship and Bible training. In fact, a coordinating plan of Christian Education is in process of formation.

Business Manger E. L. Kierstead reported for The Wesleyan Methodist Publishing Association. Just four years ago a disastrous fire leveled the headquarters building in Syracuse. Necessary steps were taken immediately to restore the business operations, and since that time there has been a steady growth. In order to conserve our resources and to expedite business transactions, new office procedures will be initiated with the new fiscal year, May 1. Continued improvement has been made in our publishing facilities. A rebuilt stitcher-trimmer and a Commander Offset Press are now being installed. Receipts in the sale of Sunday-school supplies has risen from $53,000 in 1945 to $129,000 in 1955 to a projected $190,000 in 1961. Receipts from the sale of books and merchandise, $61,000 in 1955, will more than double that figure in 1961. Income from subscriptions to THE WESLEYAN METHODIST rose from $11,000 in 1945 to $26,000 in 1955 to an estimated $38,000 in 1961. Job printing will produce twice the income in 1961 than in 1959 ($19,000).

The Woman's Missionary Society president, Mrs. Helen E. Stark, reported that last year's self-denial offering for the Negro church in Indianapolis has exceeded $15,800. This year's offering for Haiti already has topped the $11,000 mark. Six area missionary conventions have been set up for the summer and fall. These conventions will bring close to every conference opportunity for unusual sessions of missionary information and inspiration. YMWB Superintendent Eileen Kindley reported 877 organized bands with 21,000 active members and 18,000 honorary members. Forty-six thousand dollars has been raised by the YMWB since the General Conference of 1959.

The four American colleges of Wesleyan Methodism reported through their presidents. In each of the colleges the enrollment trend is definitely upward. Enlargement of facilities is an urgent matter, and continued support by the Church, alumni, and interested friends is all-important. Miltonvale is moving toward a leader training program, Houghton purposes to limit its expanding student body to a 1000 enrollment, Central presses forward toward 4-year regional accreditation, and Marion's outlook for gains in student body, new buildings, and provisional accreditation look bright. The new Wesleyan Methodist Seminary Foundation reported through its director, Dr Wilber T. Dayton. Wesleyan Methodist students, through this Foundation, have both a campus counsellor, a student center, modest financial assistance and continued contacts with the Church.

Space forbids full coverage of the several stimulating panel discussions on the Administrative Responsibilities of the Conference President, Pastoral Tenure, and a Unified Budget. A written report by the Executive Secretary of Wesleyan Youth was submitted during his evangelistic and organizational mission to the West Indies. A telegram received from Port au Prince was read to the conference. The Pension Plan was reviewed and explained, and the interests of Hephizabah Orphanage were well presented.

Besides the opening address by General Superintendent Harold K. Sheets, there were four other major addresses. On Tuesday night General Superintendent R. D. Reisdorph spoke earnestly on "Prayer for Such a Time as This," using James 5: 17-20 as the basis for a moving appeal. "We must get answers to prayer to save our own faith as well as save the faith of our children" was one of the strong thrusts left with us.

On Wednesday morning Dr. Stephen W. Paine, president of Houghton College, spoke of the urgent necessity of loyalty to the General Rules of the Church. A choice comment: "The Scriptures do not censure Christians for differences in points of view; they do censure them for indifference to the practical standards of Christian conduct. . . . Nothing is insignificant if it relates to our duty to please God."

On Wednesday afternoon the Editor presented a message on the theme, "Fire on the Earth," or "The Revolution of Our Times." At night General Superintendent B. H. Phaup brought the concluding address on "Our Message for Such a Time as This." He emphasized that the message must be one of divine revelation, of realism, of retribution, of relevency, of redemption and of rescue. "Woe unto the man who goes and is not sent. Woe unto the man who is sent and does not go!"

The mid-quadrennial Leaders' Conference concluded following a season of prayer and singing, while on our knees, "More love to thee, O Christ."

The Dedication service will be fully reported by General Superintendent B. H. Phaup in the next issue of THE WESLEYAN METHODIST. There will also be a report on the specific value of Leaders' Conferences by General Superintendent Harold K. Sheets.

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I Was Reading...

by the Editor

• a rather amazing statement of principle made by the United Society of Methodist Laymen, Incorporated. Item 4 in their Statement of Principles reads: "We believe that the King James Version of the Holy Bible is the inspired Word of God." For many reasons, we also prefer the King James Version, but Wesleyan Methodists hold the Scriptures only to be "fully inerrant in their original manuscript" and not in any one version.

• two remarkable articles in the April 1 issue of *Gospel Messenger,* a Church of the Brethren publication. One article views the advantages and the other the difficulties of the plan of church union in North India. These are some of the frankest discussions of advantages and difficulties in church union that the Editor has read anywhere. The forthrightness and tone of both articles are commendable.

• in the January-February issue of *Report* that "American high school students are drinking intoxicants in increasing numbers. The University of Kansas found, in 1956, that in samples of the student population 56% from metropolitan schools drank and 44% from rural schools, at the age of 14 and over. The majority of these students had had their first drink at the age of 16 and at home. Catholic students drank both hard liquor and beer twice as frequently as the Protestants."

• the first in a series of four articles published in *Our Sunday Visitor* in which Reverend Paris discussed the chief differences in belief between Catholics and Protestants—from the Catholic point of view. The first article concerns itself with ultimate authority in religion. Says the author, "When God's will is expressed, it is an unchangeable expression, for God himself is unchangeable; it is absolute truth, for the nature of God is truth just the same as it is oneness, goodness or existence . . . God is truth, God is unchangeable, therefore truth is unchangeable hence what He dictates is definite and authoritative." To all this we agree and believe that the Word of God, the Holy Bible, is an absolute and unchangeable expression of the will of God. It does not follow, as Reverend Paris, observes, that because we allow for individual interpretation of the Word, that we have upset or overthrown that authority. In any case, the author concludes his article with these two sentences. As constituted on the premise of private interpretation, Protestantism, viewed objectively, lacks existence as a *true* religion. If it lacks this true nature, it must be an erroneous religion, and truth and error can never form unity." So the only way that there can be "One Christian Fold" as the title of the article goes, would be for Protestants to be absorbed by Catholics. We protest! We remain Protesants by conviction.

• the sad story of the thousands of devil-may-care college students who descended on Fort Lauderdale, Florida, during the Easter vacation for frolic and fun. When police imposed a night-time ban on beer and ocean-front necking, the students began to battle with police. On one night alone, more than 100 arrests were made on charges

(*page* 13, *please*)

"For Such a Time as This"

Abridged

OUR THEME for this conference has its setting in the book of Esther. "For such a time as this!" (Esther 4:14b).

The religious world is confused. The person with religious convictions is accused of being a bigot. The New Testament believer who knows what, and whom, he believes is labeled as naive.

General William Booth of the Salvation Army prophesied that the day would come when we would have: religion without the Holy Spirit; Christianity without Christ; forgiveness without repentance; salvation without regeneration; and heaven without hell. To these Vance Havner adds evangelism without revival.

If we are to answer God's call for such a time as this, the Church must march again—not to the cadence of brass brands and goose-stepping legions, but to the cadence of intercession, of praise, of heavenly glory, of burning and anointed Truth. The Church must march in an altogether new, powerful, and life-giving tide of the Holy Spirit's manifestation. Our pulpits must kindle with the flame of New Testament power.

And into this fresh movement for God, may there be no breaking of rank. The old must dream again and the young see visions. The highest gift of God for such a time as this is the Holy Spirit. More education, improved machinery, better organization, more efficient administration, good as all these things are, cannot give power. "Power belongeth unto God." "It is the Spirit that quickeneth."

Moreover, the Holy Spirit is the great Equalizer between external forms and spirit, between liturgy and life, between service and soul-winning, between youth and age, and must be appealed to as the final authority in adjusting various group conflicts which may arise from time to time in the body of Christ.

General William Booth found the great secret in his day when he got the Church to marching. To needy fields and to the ends of the earth they marched. Yes, the Church must march again—"Terrible as an army with banners."

Her piety must have more fresh air and outdoor exercise. She must wake up to and adapt to a jet-propelled age. She must recover an unbounded faith in the triumph of truth and the overthrow of all wickedness.

Wesleyan Methodism must move into a new sense of ordination for such a time as this.

One fresh glimpse of the Star Spangled Banner still waving over Fort McHenry as day began to break, after the grime and the fog of night, gave proof and courage to the brave young nation that their cause was not lost.

Through the moral fog, the theological confusion, God's people must see today the authentic cross of Jesus Christ still high and unfurled, and the Church must march again. March until all of the brazen maneuverings of anti-Christian forces shall come to naught; until the path of the dictators shall become God's roadway for His own triumph; until paganism will burn its idols and all of Mohammedanism will give up its false prophet and Judaism will confess the true Messiah and the great walls of man's modern towers of Babel will fall at the blast of the Gospel trumpet. I confidently believe that the hour is nearing when we shall hear the trumpeting of the resurrection angels and witness the upheaval of the world of graves, and be rewarded for our faithfulness or punished for our stupidity. Yes, let the Church march again, and in thus doing answer God's call for "such a time as this."

From a message delivered at the Church-Wide Leaders' Conference, Marion, Indiana, March 21, 1961

Report Number Two by ARTHUR W. LYNIP

Philippine Education Looks Up

CHRISTIAN ADVANCE into the kingdom of darkness is spearheaded by evangelism, consolidated by churches and propagated by schools. Tent meetings beget tabernacles which beget textbooks.

Evangelical missions in the Philippines are today brought up sharply against the practical implications of this truth.

Scattered like sparks across a meadow, the outposts of faith glimmer and glow in the recesses of this rugged territory. Some are burning brightly, taking hold of good timber. Some smolder, waiting for a fanning breeze. Some flicker dimly.

Those that flame out have imparted to a second generation the zeal of born-again parents. Those that smolder and glow, wait for an apt national leadership to take over where the missionary can do no more. Those that flicker and almost fail have only the first heat of truth with no successor learning.

A Clear Call

One denomination reports illiterate lay preachers carrying the Word forth in memorized sermons. Another pinpoints 35 tiny congregations of believers meeting in unwalled houses of worship, sitting on backless bamboo benches. Yet a third labors up and down this chain of islands teaching Christians to become personal workers via proper Christian literature. But all sound the same call: "How can our Christian young people be educated to take over leadership of their churches and barrios?"

One could say, "There is no lack of schools in the Philippines."

That is true. The Roman Catholic Church has established hundreds of elementary schools, high schools, and many colleges, all placed strategically.

The liberal denominations still support their bequeathal of liberal schools, both secondary and collegiate.

Add public schools, normal schools and the university, all apparently meeting the standards of the education department, well distributed, and one may conclude that the Philippines are well-off educationally.

But the evangelical missionary and the conscientious national turn from all these, sick at heart. One such choice is not to be preferred above another. Can flowers of spiritual life be grown without cultivation?

His Word Comes First

One answer has been the development of the Bible school. Five or six are well-known, though even these are small. Perhaps a dozen others are like the Wesleyan Methodist "God's Bible School" in Villasis: essentially one-man leadership struggling to provide an elementary, systematic training for potential pastors and deaconesses.

But as in the United States, Bible schools must be reinforced by supplementary educational programs. The experience of one such school illustrates a portion of the problem. Twenty-four percent of its pupils had no preliminary high school instruction; 36% had only one year of high school; 20% had two years of high school; 14% had three years of high school. Only 6% had graduated from high school.

Seventy per cent of the young people could not read enough English to decipher the simplest of Bible studies.

Certain of the stronger Bible schools are selective in their admission policy, much to the sorrow of ambitious young Christians who have been unable to complete their high school work.

It will be seen that an adequate Bible school program requires some kind of standard preparation before classes can be wholly effective. But when it comes to the choice of encouraging youngsters to go to a Roman Catholic high school or to a public school it is often a choice between Scylla and Charybdis, between risking their being snatched off by the one or drawn down by the other.

"Rightly Dividing" Involves Reading and Writing

This is today's great quandry: What denomination or combination of denominations will boldly lead out with three or four well-managed Christian secondary boarding schools, placed between northern Luzon and Mindanao? Will the evangelical missions unite to support such a program?

What a promotion this would be to the hundreds of laboring Christian missionaries and national spiritual leaders —"a place to send our best youth!"

The Philippine secondary boarding school would look at first like an easy task to the missionary administrator used to public schools in the States. Young people expect to take care of their problems of laundry and cleaning. They do not ask for automatic washers or even for hot water. Furnishings may be ultra simple and yet be thought completely adequate. Building costs are a small fraction of equivalent facilities in the States.

Food is not the formidable budgetry item that we have come to expect in U. S. boarding schools.

There would be no complaint if a school required uniform dress. A sharing of maintenance schedules would be readily accepted.

Filipino youth are modest. Their wants are modest. By and large they are responsive to authority.

Some problems would be new: tribal representatives tend to form cliques designed to serve their own ends against the interests of others. Custom has a strong grip on all young people. Even for Christian youth, what grandmother says may have more immediate meaning than the Bible.

Certain States problems would be accentuated. For instance, most young people want to go to school desperately, without any regard for whether or not they possess academic ability. Indeed, pupils are known never to lift a finger to perform assignments who testify to loving every day of their school lives. U. S. teachers might suppose that there is an underlying philosophy held by many that education is something that the teacher does, that the pupil's part is to be present.

Students, Not Pupils

If many pupils are reluctant to labor over their studies, there is a substantial percentage of astute young people who take to academics easily and who rejoice in high scholastic endeavor. A school administration has the responsibility of learning how to identify these two classes, both of whom seem initially to have equivalent zeal for knowledge. Great difficulties would arise

from mixing such desperate elements, the one resenting policies and standards that call for effort and the other gladly accepting the rough road to learning.

A school (or hospital or orphanage) provides a kind of missionary endeavor wherein financial investment in buildings, books, and teachers' salaries does not frustrate the intent of the giver by inculcating attitudes of excessive dependence. Yet, even in this, administrative practice must be judicious. Tuition charges, however modest, are essential, payable in advance. Work scholarships are permissible but work must be closely supervised. Payment in produce is an acceptable way of cushioning the cost problem to the individual. But gratis service, however justified in certain individual instances, works to the disadvantage of all concerned.

Leadership Is Plural

High schools and Bible schools are basic, but almost as essential, high on any priority list, is a Christian liberal arts college.

When Bible schools are the only Christian higher education, they invite young people, hungry for learning but lacking any specific call, into the ministry. A minority of these students can weaken to some extent the primary objective of the Bible school. Still more deleterious, those youngsters who are in Bible school because it is the only Christ-centered school of higher education are not being trained for the professional work they are capable of doing.

The liberal colleges and universities are the only alternative to the Bible school. For academic, social, and spiritual reasons, these are totally unsuited to the qualified Christian young man or woman.

The Bible schools, the churches, the evangelical denominations call for one wholly Christian liberal arts college. Even the premises for such a school may be waiting! For the highly successful Chinese Christian High School of Manila is crowded out of its downtown buildings and seeks to place its 1,500 students in more ample quarters. The present structure would be excellent for a beginning college.

Which of these many mission boards will sponsor such an undertaking? Will boards of contrasting doctrines send their young people to a school of a denominational stamp? Might a school be sponsored by many and yet be secure doctrinally, administratively, and financially?

Who will search out the answers to these questions? •

Justification by Faith Alone!

WILBER T. DAYTON

Chapter Two

Dr. Wilber Dayton is Director of the Wesleyan Methodist Foundation at Asbury and Professor of New Testament Greek in the Seminary.

FOR FOUR and a half centuries the doctrinal watchword of Protestantism has been "justification by faith." Luther called it the "article of a standing or falling church." It was the symbol of freedom from tyranny and of the glorious liberty of the sons of God. In spite of major doctrinal divisions, this central principle still survives at the center of Lutheran, Reformed, and Arminian theology. Even Socinian and Liberal movements are less free to repudiate than to re-interpret it.

The real test, of course, is the Scriptures themselves. And here we are embarassed not by lack of material but by the bewildering abundance. Leon Morris (*The Apostolic Preaching of the Cross*, p. 224) points out that the Greek words for "just," "justify," and its cognates occur some 229 times in the New Testament. By comparison, "propitiation" is used with reference to the atonement only four times in the New Testament and "reconciliation" only five times. And the words for "justify" and its cognates are used hundreds of times in the Greek of the Old Testament. Therefore, the best approach to the doctrine is Biblical. Let the Scriptures speak for themselves.

For sake of brevity, we will focus much of our attention on Romans. It was here that Augustine found deliverance. Luther first saw the light, and Wesley felt his heart strangely warmed with the assurance that the atonement reached him. And each of these was simply rediscovering what became the great theme of Paul after his experience on the Damascus road. His Epistle to the Romans is the masterpiece in which he set forth the proof that justification by faith is not only the central truth of the Christian message, but that it also has been God's only plan of salvation in all ages. This was as true of Abraham (chap. 4) as of any New Testament Christian. Since the fall of man, no other way has been sufficient.

It is true that the doctrine is not developed in isolation either in Romans or elsewhere. The narrow definition of "justification" is overlaid with a rich context of the benefits of those who are right with God. Nor can one discuss its larger relationships without concern for sanctification, maturity, and Christian ethics. But dig down and you will find the foundation to be an act of faith by which one receives the gracious act of God whereby he is declared just and restored to right relationship with God.

Exactly what is meant by "justification by faith alone"? In the first place, we must look at the word "justify." In its strict narrow sense it is a legal or forensic term. That is, it is used of God as Judge. It has to do with the laws and principles by which God governs and which He will not repudiate simply to indulge His good nature or benevolence. There are other words that have to do with cleansing, the new birth, the heavenly inheritance. In the strict sense, "justify" ignores these. It has to do with one's standing. God declares one righteous. Therefore one stands before God as righteous. That settles it. To "lay anything to the charge of God's elect" is to challenge God and to become ridiculous (Rom. 8: 33). It must be admitted that Paul frequently does use the term in a broader sense which includes the benefits of life, love, and hope, which belong to the Christian. (See Romans 4 and 5). Wesley also uses the term free-

ly of conversion to include loosely what might be more accurately described under "regeneration," "adoption," and "initial sanctification." But these are included as benefits that God bestows at the same time upon those whom He declares righteous. The overwhelming fact is that man again has standing with God and so has access to all things.

How is this standing acquired? Wiley points out that there are three conceivable ways to be justified (*Christian Theology II*, p. 382, 3). Personal justification could be recognized on the ground of perfect obedience or personal worthiness. In this case, no accusation is brought. One stands as just in the eyes of the law and of all candid men. A second type could apply to one who has been accused but against whom the accusation has not been sustained. Legal justification has been pronounced on the basis of innocence or the justice of his cause. A third possibility is in the case of one who is accused, guilty, condemned, and then pardoned. By an act of God, his sins are pardoned for Christ's sake, his guilt cancelled, his punishment remitted, and he is accepted before God as righteous. He is declared righteous by judicial action and stands in the same relation to God through Christ as if he had never sinned.

Which of these is the case with man? The first five chapters of Romans is mainly occupied with the answer to this question. In contradiction to the Judaism of his day and ours, Paul clearly proved that the third type of justification is the only hope of man and that it becomes the door to security and all the blessings of eternal life. Bit by bit, Paul presses home the awful truth that the Gentile world has miserably failed to respond to the revelation of the righteousness of God (Rom. 1: 18-32); the moral, religious, and Jewish men have likewise sunk into sin, shame, and hypocrisy (Rom. 2); and, in fact, every man has lost his way and come up short of righteousness (Rom. 3:1-23). Man definitely is accused and the accusation is sustained. He is guilty, lost, and condemned. If he is justified at all, it must be from without. He has no merit to claim. Justification must be evangelical (through the gospel of grace) or not at all.

If it is by grace, it must be received; the human reception is faith. God's almighty hand of grace reaches down and man's puny hand of faith reaches up. There is no saving merit in man's little hand, but it does touch the Infinite. And, as Vincent Taylor says (*Forgiveness and Reconciliation*, p.58), "The righteousness springs from faith as it is related to its object; the object gives to it its character as the condition of righteousness." That is, faith in the abstract is nothing. But faith in Christ is everything. As Paul says, we are "justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood" (Rom. 3:24, 25).

It is thus that faith is counted for righteousness (Rom. 4:3). It is not a substitute for righteousness. It is not righteousness by a legal fiction. God is not declaring an untruth. Yet He is declaring that I am righteous. The only reasonable conclusion is, then, that along with his declaration comes an act of grace that makes me what He declares me to be. As C. H. Dodd says, "At bottom a man is right or wrong according to his relation with the personal center of reality, which is God . . . He is justified in no fictitious way, but by the verdict of reality" (*The Meaning of Paul for Today*, p. 111). God declares one to be righteous and makes him so. The declaration is technically called justification. The transformation is more properly called regeneration or sanctification. But much of the poverty of Reformed theology traces to a one-sided emphasis on justification without equal attention to its concomitants.

In both Scripture and popular speech, justification is related to forgiveness, reconciliation, ransom, redemption, atonement, and peace with God. But space forbids their elaboration here.

One word remains: Is justification by faith *alone*? Paul is very explicit on this. It is the law that would measure works. But righteousness comes "apart from law" (Rom. 3:21). Works put differences between people. Paul says there is no difference (v. 22). Works are a matter of wages and debt. Justification is free (v. 23). So the conclusion is that justification by faith is utterly "apart from the deeds of the law" (v. 28). It is by faith alone.

Then are works unimportant? As a means of being justified, Yes. As fruits of it, No. Law doesn't establish justification. But justification by faith establishes law (v. 31). Now that we are right with God we have access to grace that bears fruit unto holiness and everlasting life (Rom. 5:2; 6:22).

"Anything In My Name"

IF YE SHALL ASK anything in my name, I will do it." (John 14:14).

"Ask in my name," the Name of Jesus. To use the name of an organization you must be associated with the organization, a member of it. To represent something you must be a part of it.

To pray in the Name of Jesus you must be a part of Him. You must be a member of His organization, the "church of Jesus Christ."

You must represent Him with proper background and training, and a born-again and abiding experience.

As Jesus abides in our heart, we come to God though Him in prayer and we receive the fulfillment of this promise—"Ask . . . I will do it"—"that the Father may be glorfied in the Son" (v. 13b).

A broken relationship with an organization forfeits our license with them—forfeits our privileges. Just so sin prevents Jesus abiding in our hearts. Thus we forfeit the privileges the promise to prayer gives us—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

Do you receive answers to your prayers? If you do not, perhaps Christ does not abide in your heart. Broken fellowship costs us the privileges of prayer.

—Bernard M. Roof, pastor,
Buena Vista Church (Canisteo, N.Y.)

The Old Paths

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls—Jer. 6:16.

Men and women, in their passion for "new" things, and their scorn and fear of being thought "old-fashioned," have turned their backs upon God and His Bible and teachings to "fables and doctrines of men, that turn from the truth." But isn't it strange that they still eat "old-fashioned" things such as bread, meat, potatoes, and their children still play "old fashioned" games, such as, "London bridge is falling down . . ," "Drop the handerchief," "Hop, skip, and jump," even as did boys and girls of yesteryears!

Jesus said, "No man also having drunk old wine straightway desireth new: for he saith, The old is better (mellowed, seasoned)" (Luke 5:39). So men are finding that in casting off the restraint of the "old and tried and good way" for the "new", they are embarrassed and harassed by the disorder and lawlessness they have created—in themselves, their homes, and nations. Take God's counsel. Heed the Lord's plea above. So shall ye "find rest to your souls" and the "peace that endureth."

—Hilda Rovik Lindal
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London

Anglo-Saxon Version and John Wycliffe

GREEK has been termed the "language of the Holy Spirit." With its many tenses and fine shades of meaning it is the language the Spirit of God used to give to mankind the New Testament. Archeologists have discovered among other things that the Greek of the New Testament was not that usually known as "classical," but rather the language of the everyday, the home, and market place. Our point being that just as in the days of His flesh "the common people heard Him gladly," so it has pleased Him ever since to allow the common folk to read His Word in their own tongue.

Great is the price that translators have paid to make this possible, and many of them, as we shall see later, suffered martyrdom for the sake of the cause. But they left us a legacy, the Bible in our own tongue.

We have evidence of there being a Christian community, and an evangelical one at that, here in Britain, at a very early date. When Augustine and his band of monks from Rome landed on the shores of Kent, the only form of Christianity that they introduced was the apostate Romanist kind.

The Bible used by Patrick, Aidan, and Colomba was, of course, a Latin one, presumably the Vulgate of Jerome.

In the middle of the seventh century, in the monastery at Whitby in the north of England, there lived a lay brother, Caedmon by name. In a dream one night, so the story goes, he heard a voice commanding him to "sing of the beginning of created things." He also versified many of the old Latin Bible portions that others in the monastery read to him. Translations which he made into Anglo-Saxon were very free, but it was, in any case, a beginning.

Caedmon's sphere of activity lay in the north of England. About the same time way down in the southland, Aldhelm, bishop of Sherborne, was at work translating the Psalms into the Anglo-Saxon of that day. Then at Holy Island in the north, another, Egbert, was working on his translation of the Four Gospels.

Realizing that his parishioners cared little about his sermonizing, Aldhelm cast off his bishop's robes, donned the dress of a minstrel, took his harp, and as he met folk by the wayside, sang gospel songs to the folk tunes of his day.

The Venerable John Bede—as he is called—spent his entire life up at Jarrow, on the northeast coast. He had a school attached to the monastery there, and at times had as many as six hundred scholars. For their use Bede translated many portions of the Holy Word. His greatest work, and his last, was the translation of the Gospel of John from Latin into (then) Anglo-Saxon.

Wycliffe and Lincoln

In 1382 John Wycliffe completed his translation of the Scriputres into the English tongue. It was an illegal venture condemned by the church and state. By way of justification he wrote a long introduction. Some months ago while I was reading this introduction I was startled to find his prophecy that one day this book would become the foundation of a nation governed of the people, for the people, and by the people. I thought Lincoln had coined that phrase. Lincoln was only testifying to his belief that in this nation the prophecy was being fulfilled.—*Selected*

Alfred the Great (A.D. 849-901) played an important part in Bible translation work. He was also a greatly loved king of England. His great desire was that "all . . . his people may persevere in learning . . . until they can perfectly read the English Scriptures." Had physical death not crept into his life at a lamentably early age, he would have completed a translation of the Book of Psalms into Anglo-Saxon.

Alfred believed also that the laws of the state should be based on the revealed will of God, and he prefaced his Saxon laws with a free translation that he had made of the Ten Commandments and the Golden Rule.

During a break of four centuries nothing was attempted to make the Bible available in the native language of the people. The Bible was kept away from the common folk, and the Norman conquest following the invasion of William of Normandy (A.D. 1066) cast a kind of cloud over the Anglo-Saxon language. The churches were pastored by clerics who were out of the country longer than they were in it. Many of them were foreigners, brought into the country via Normandy, and had no desire to learn the Saxon tongue. And the monasteries, that had in earlier days been centers of light, became now a byword for gluttony and drunkenness.

Known as "the morning star of the reformation," John Wycliffe, humble preacher and pastor, was one whose heart the Lord touched. He gathered around him a band of men of like views. They were known as Lollards or poor preachers, and their clothing even marked them out as a company of men who knew little of this world's riches. They went from place to place, begged their bread, and carried a staff and roll book, the latter being the Anglo-Saxon translation of God's Word.

The Bible that Wycliffe had used was, of course, the Latin Vulgate. He noticed how contrary to the teachings of the Scriptures the lives of the religious leaders were. His own reading of the Scriptures planted within him a desire to make the same blessing possible for his fellow countrymen. He set to work to translate the New Testament. His friend at Oxford,—Nicholas of Hereford, set to work on the Old Testament for him. The translation was completed round about the year 1382, though Wycliffe himself spent his remaining days endeavoring to revise and improve his initial translation.

Ecclesiastics raved and stormed and threatened him with excommunciation and death. His work prospered however—God has promised that such will always be—and many among the com-

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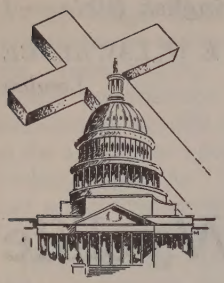

Federal Aid to Schools—

Something to Ponder!

STEPHEN W. PAINE

THE UNITED STATES stands on the brink of a momentous decision which may well put our government into the local school business in a large way and which may also for the first time open up the sluice gates of government financial support for sectarian day schools.

For about two decades now socialistic agencies accustomed to looking to the federal government for the solution of the problems of private citizens and local governmental units have urgently advocated that federal funds be poured into the public school systems of the Nation. The National Education Association, which enjoys a tremendous propaganda advantage because of its widespread contacts throughout the teaching profession, and which is directed by a continuing staff fully committed to the advocacy of federal aid to the public schools, has been beating the drum for this for years.

The basic motivation appears to be similar to that of pressure groups generally and includes the following lines of appeal: The federal government has unlimited funds to disperse. Other pressure groups have been able to divert great quantities of this money in accordance with their special interests. "The wheel that squeaks gets the grease." Let's get organized, get busy with the political wheels, and get our share of this money for our special interest.

Citizens who want the federal government to limit its spending—and taxing—and who do not believe that a flood of federal money will automatically solve all local problems, have reason to fear that the postelection atmosphere will impel the Congress to relax somewhat its fiscal conservatism. For one thing, there is a president in the White House who was elected upon a platform calling for heavy spending in many areas, and whose program, as announced from time to time since his election, continues to give every evidence of a search for places to spend money.

Further, whereas under President Eisenhower there was an effective coalition between conservative Republicans and Democrats, postelection events (e.g., the packing of the House Rules Committee) seem to indicate a greatly tightened party discipline, to the detriment of the conservative side.

Again, the country is presently experiencing a degree of unemployment and financial stringency, a circumstance which tends to loosen the national purse strings. And under the best of conditions it requires courage in a legislator to vote against "gravy train" proposals.

The basic opposition to the proposed wholesale entry of the national government into the financing of the local schools rests upon the usual arguments against federal interference in local matters. In the first place this federal assistance is not needed. Coming out of the 1955 White House Conference on Education was the little-publicized conclusion, "No state represented has a demonstrated financial incapacity to build the schools it will need during the next five years."

Senator Barry Goldwater reports on the basis of information from the Department of Health, Education, and Welfare that of the 42,000 school districts in America about 230, or one half of one per cent, have bonded themselves to the limit permitted by their state laws. In other words, these districts are furnishing the kind of schools which the voters think are adequate for their children.

Who is to say that just because the schools in some districts are less palatial or the outlay less costly than is the case in other districts, the educational opportunities vary proportionately? Has anyone brought forward any figures to show that the less expensive schools send out an inferior product? We Americans are curiously bound by "dollar logic." Excellence is inseparably linked to cost. An inquiry into excellence is answered to the satisfaction o nearly everyone by the statement tha it cost much. But this is a fallacy.

This leads to the point that federa support implies a measure of federa control. This point is hotly denied but how can there be a responsibl dispensing of federal moneys withou the stipulation of any conditions? I would seem that there should at leas be a modest inquiry as to whether ther is a school there. "State aid" funds t local districts are dispensed only upo the meeting of certain conditions. Stat aid moneys are the weapon by whic the state gets a district to build th kind of building and run the kind o school which the state stipulates. Wha reasonable expectation is there that i would be otherwise with federal aid Already there is serious talk in legisla tive circles of making this propose federal aid available only to non-seg regated schools. The possibility o government control is certainly clea for anyone to see.

And then there is the patent fac that federal aid for local projects i costly and wasteful. All moneys thu dispersed must be raised through taxa tion. And the machinery which mus be set up to receive and return thes funds will take a large bite from th funds handled. All this to put the fed eral government more deeply into th business of education where it has n business to be, since the Tenth Amend ment to the Constitution specifically re serves education to the state.

The problem is intensified by th fact that the Catholic Church is intense ly interested in this matter of federa aid to the schools. The Roman Cath olic Church, as is well known fron often-cited official pronouncements, i opposed to the principle of church-stat separation, contending that the stat should support the Catholic Church- just like that. Catholic leaders have i recent years been claiming insistentl

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that it is unfair discrimination for their children to be deprived of a state-financed education because they attend parochial schools. Nothing is said of the fact that the parochial school is an instrument for the propagation of the Catholic faith. To have the state finance this arm of the Church would not be objectionable to Catholics but what about its implications in a country dedicated from its beginning to a reciprocal freedom of church and state?

Although President Kennedy stated, during his candidacy, that he considered the inclusion of church schools in the benefits of any federal grants to be unconstitutional, and still says a *pro forma* "No" to the demands of the Catholic hierarchy, the latter declare they will throw all their strength against any legislation which leaves them out. The leaders of the National Council of Churches, ever ardent for any socialistic program, have addressed a public appeal to the Catholic leaders, "please not to block this proposed spending project."

As during the presidential race, support for the Catholic point of view is springing from unexpected sources. *Time* magazine, ever adroit and without open commitment, but nevertheless not-too-covert Catholic propaganda sheet, brings up a statement by Justice Douglas urging that "When the state cooperates in religious instruction it follows the best of our traditions." Columnist David Lawrence, characteristically opposed to big government spending, almost goes "all out" to sell the Catholic case, opening his campaign with an entire column entitled, "The Case for Federal Aid to Parochial Schools."

Actually there is no present consistent government position on the matter of using public moneys for the help of churches, church institutions, and religious groups. In the Everson Case in 1947 the Supreme Court ruled that it was constitutionally permissible for states to require school districts to supply free bus transportation for parochial school children, a type of prerequisite for which the Catholics have lobbied successfully in many states and which costs the taxpayers millions of dollars annually. This was held to be constitutional by the court because it was "not for the church but for the children."

The next year in the McCollum Case the Court ruled that it was unconstitutional for a public school to permit the use of a room for released time classes because this was giving financial aid to a religious project. Just last March 15 the Attorney General of the State

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Wesleyan Youth

ROBERT W. McINTYRE, General Secretary

Special!

WY Report from the Caribbean

The first leg of the Wesleyan Youth "Caribbean Mission" is complete. From the time Pan American flight 451 touched down on Puerto Rican soil there has been the consciousness of the Lord's presence and the prayers of Wesleyan Youth.

Arriving at 8:36 p.m. we were graciously met at the San Juan International airport by Rev. and Mrs. Ronald Heavilin and other members of the missionary and academy staff.

The first report to duty was for the academy chapel at 8 a.m., Friday. The 198 students received well the ministry of the Word and instrumental music. "There Is a God Here" was the subject of Rev. R. W. McIntyre's chapel talk. Rev. James J. Harris played "Give of Your Best to the Master." The children indicated, with up-raised hands, their willingness to give what they have to Jesus. We had the opportunity of observing principal Bob Stonwell and his staff in action. They are operating under very crowded conditions and are anticipating a marked growth and greater ministry to Puerto Rican youth when they can expand to the proposed academy building.

Most of the services held in Puerto Rico have been held on the District level with several churches participating in each. Such was the service at Lomas Verdos, a suburb of San Juan. The host church is a thriving one in the process of building a chapel attached uniquely to the dwelling in which this work was started. When the message was finished the local pastor invited Christian youth who wanted their lives to be marked by greater usefulness to come forward for prayer. A number responded to this invitation.

The Saturday night rally at Candelaria, though smaller in attendance, was marked with blessing from the Lord. Bill Martinez who interpreted for Mr. McIntyre, teamed up with Mr. Harris in a saxophone-baritone duet. Bill is a fine architect as well as a zealous Christian.

Sunday morning and evening were spent at the Caparra church in San Juan. The morning worship hour for the English speaking congregation was very precious. Mr. McIntyre enjoyed great freedom and anointing as he delivered the message. Members of the congregation were visibly moved upon during the service and one whose hand was raised for prayer tarried for counsel at the close of the service.

The farthest preaching point was the scene of the afternoon rally at Moris Meyo near Los Puertos. Over 100 were packed in and around this little church which is just in its infancy. It is rapidly growing through the devoted effort of laymen Terry Lee and Bill Martinez, who have personally won a number of people to the Lord.

The bi-lingual rally of both the English and Spanish congregations of the Caparra church was the climax to three intensive days in Puerto Rico during which some 900 people were ministered to. In this final service a number of youth found victory in Christ at the altar of prayer.

It was a high privilege for the Executive Secretary and the General President of Wesleyan Youth to visit Wesleyan Youth in Puerto Rico who are under the leadership of their WY President, Miss Roxana Putman. We envision closer cooperation between their youth and those on the continent since organizational ties were greatly strengthened. The Wesleyan Methodist work in Puerto Rico is moving ahead under the leadership of loyal missionaries, devoted pastors and stalwart laymen.

—James J. Harris, General President, Wesleyan Youth

Department of Church Extension

VIRGIL A. MITCHELL, Executive Secretary

The Florida Conference Moves Foward

IT WAS the writer's privilege to observe the forward movement of the Florida Conference in a recent visit. In addition to visiting some of the churches, it was our privilege to minister to the Pinellas Park, Largo, Clearwater, and North Tampa churches on the occasion of their Youth Week activities. This was a time of blessing and a number of youth found salvation and spiritual help.

PINELLAS PARK church has purchased a beautiful and adequate lot in a rapidly developing housing area. A fund raising campaign is now being conducted by Pastor Coates and his people in preparation for relocating. The work is building in strength and outreach.

CLEARWATER shared some of its members to the new effort at North Tampa. This added an increased burden on the Clearwater church in their full time support of their pastor, Rev. Albert Fletcher, but his heroic group is forging ahead. Attendance and interest is increasing.

LARGO. While we were ministering to the people at Clearwater on Sunday morning, January 29, conference president Foster Piatt, was at Largo for the occasion of a mortgage burning and rededication service. The Largo church had its beginning six years ago. They now have a beautiful property valued at $18,000, free of debt with an average attendance of 120. The church had just closed a successful revival meeting with Dr. F. R. Birch as evangelist. The tide of the meeting was continuing as evidenced by the fact that some of the youth of the Largo church found salvation and spiritual help during the youth week activities. Pastor Margaret B. Taylor is closing her pastorate here as of conference time and will devote her efforts to child evangelism along with her teaching position.

NORTH TAMPA pioneer effort had its beginning last summer when Rev. Charles N. Groves and some of the members at Clearwater who lived in the North Tampa area rented a vacant church. A constituency is being rallied and a property site is being negotiated. Pray that this needed new effort will prosper.

SARASOTA is showing vigorous growth. It was a joy to minister to Rev. Ernest Nichols and his congregation. We found them optimistic and in their planning stages for building their auditorium. They now use part of the Sunday-school unit as a place for worship assembly.

The Missionary Convention held at Orlando afforded us an opportunity to visit with and to learn of progress at a number of the points in this district. Evangelist E. L. Eling had just closed a good revival meeting at our new church at *VERO BEACH.* This new work is looking up in every way. The *PAOLA* church was in the midst of a revival effort with encouraging reports given. *LAKELAND* is enjoying the ministry of their new pastor, Dr. William F. McConn, and are enthusiastic about the possibilities for future growth. *INTERCESSION CITY* is showing signs of progress under the ministry of Rev. Cecil Shaffer. The *ORLANDO* church has had its battles but is now showing signs of improvement. A number of new converts have recently been saved and a fine group are to be received into the church membership. The conference owns a number of lots in Orlando that they would be happy to sell to Wesleyans desiring to locate in the "Land of Sunshine." This would be an excellent opportunity for those interested to find a desirable place to live and at the same time help pioneer a new church. The purchase of the lot would enable the Orlando church to bring its financial burden into better balance. Any that are interested should contact Rev. Foster Piatt.

A visit to *BROOKSVILLE* is always an enjoyable occasion. This camp and conference site of 30 acres, only four years old, is rapidly becoming a Wesleyan haven. There are now 25 houses and cottages with several trailer houses fitted permanently on the lots. A number of cottages have been built since our visit there last June. On the camp property there is a 20-room dormitory, a dining hall and kitchen, a young people's tabernacle with adequate shower and restroom facilities. A six-inch 525 ft. well has been dug which is an adequate supply of water for present and future expansion. A five-acre land tract adjoining the camp property has been purchased and the World Mission Department jointly with the Central College area plans to develop a home for the aged.

Recently a lake on the camp property has been developed which opens up additional trailer and cottage lots. These lots are for sale and anyone desiring to locate in these wonderful surroundings should contact Rev. Foster Piatt, P. O. Box 581, Brooksville, Florida, soon.

The annual winter camp meeting, the conference session, and two youth camps are held yearly. A plat in a coming issue of THE WESLEYAN METHODIST will explain the layout and property sites that are available.

PRAYER

A PASTOR of one of the churches in the city of New York sent to his Sabbath-school, years ago, a tenderly beautiful little poem, containing an account of a visit he had just made to the residence of a poor widow of his church.

As he rose in the morning, he felt strangely drawn to visit that lonely habitation. On entering, he noticed a very young lad on his knees in prayer in a corner of the room, and heard him say with much fervency, "Our Father which art in heaven, give us this day our daily bread."

Rising from his knees, and bowing to the pastor, the child said, "Our mother told us that she had no food for us today, and did not know where to get it. I told her that I could get food for us all. I would ask our Father in heaven for it. I did not think that our Saviour Jesus Christ would have taught us to pray to our heavenly Father to 'give us, day by day, our daily bread,' unless He would give it, if we should ask Him for it. For this reason I told our mother that I would ask our Father to 'give us this day our daily bread,' and He would give it to us."

The pastor left that house at once. He soon returned, however, with a bountiful supply for the wants of all that family.—*Asa Mahan*

Anglo-Saxon . . . *from page 7*

mon folk learned whole chapters by heart, and then recited them to the less fortunate among them who were unable to read.

After his death, John Purvdy, his assistant, carried on the work.

The invention of printing assisted the work more than ever. The first Latin Bible was printed at Maintz, in 1453, and Caxton set up his printing press at Westminster in 1477 and printed several translated portions. This paved the way for Tyndale's great work.

Here are the Beatitudes (Matt. 5), in Wycliffe's translation (about 1382):

"Blessid be pore men in spirit, for the kyngdom of heuenes is hern.
Blessid be mylde men, for thei schulen weeld the erthe.
Blessid be thei that mournen, for thei schulen by counfortid.
Blessid be thei that hungren and thirsten rightewisenesse, for thei schulen be fulfillid.
Blessid be merciful men, for thei schulen gete merci.
Blessed be thei that be of clene herte, for thei schulen se God.
Blessid be pesible men, for thei schulen be cleped goddis children.
Blessid be thei that suffren persecucioun for rightewisenesse, for the kyngdom of heuenis is hern"

Have one of the greatest and best Vacation Bible Schools this year with our own course,

Around the World with Christ

One of the many promotional helps for use with this year's VBS course are the newspaper mats of this announcement. Available in sizes 1 5/8 x 2 and 3 x 3 5/8 inches at Wesley Press, Box 2000, Marion, Indiana.

VACATION Bible School is not far off. Are your plans rolling along smoothly?

As a director, do you find yourself stumped as to what to do next? Are your records a problem? Are you at a loss to know how to publicize your VBS?

Are you, as a teacher, wondering what kind of craft projects your pupils will be doing? Worried that the lessons will not hold the interest of your pupils?

If these and a hundred other questions are going through your mind, *RELAX*, we've got the answer. It's the all new VBS course, "Around the World with Christ."

The Leader's Guide is almost a dream come true. It really is what it says—a leader's guide. It contains a multitude of helps, including what steps to take in good planning, how to direct a VBS, how to find, select, and train leaders, a preview of each department, how to publicize VBS (the posters, pins, flyers, post cards, mats, invitations, and decoration packet all give your VBS a real boost), a closing program, complete follow-up schedule and records (as well as actual VBS records), missionary projects and bibliography, and a host of other items.

The teacher will love the Bible-centered and pupil-geared quarterlies and workbooks—all centered around the over-all theme, "Around the World with Christ." The preschooler will be impressed with "God's Loving Care." Primaries will see and learn that "God Can Do Everything." Juniors will be challenged with the "Heroes of the New Testament." Young People will have as their theme, "Thou Art Great." Adults will travel "Around Peter's World" in the study of First Peter. The teachers' manuals give complete and detailed information. The pupils' books are challenging and action packed.

As far as handcraft is concerned, there is an abundance of material. Prepared KitKraft is available for each age group. Each teacher's manual has suggested craft projects. *A Handcraft Encyclopedia* is also available with over four hundred different items for all ages. Never has it been so easy to develop craft ideas.

If you want a soul-searching, heart-warming challenge, as well as an explanation of the VBS material, show the color filmstrip (with record) "Security for Sale" in your local church or workers' meeting. This will give your church and workers a new meaning and value of VBS and what it can do. (The filmstrip is available on a free loan basis.)

The evangelistic and missionary emphasis is tops—the lesson materials are captivating—the presentation is unique—we could go on and on about the VBS course "Around the World with Christ." Why not order your sample kit from Wesley Press today and review the materials yourself? You may get the kit with or without the Kitkraft. Both are returnable. If you have any questions about VBS, write to the Department of Sunday Schools, Box 2000, Marion, Indiana.

Have one of the greatest and best Vacation Bible Schools this year with our own course, AROUND THE WORLD WITH CHRIST.

Lesson for May 7

Joshua at Jericho

(For comments on these readings, use your Devotional Quarterly)

Lesson Text: Joshua 5:13-15; 6:17, 18, 20, 21, 26.

Golden Text: The secret of the Lord is with them that fear him. Psalm 25:14.

M Joshua at Jericho. Joshua 5:13-15; 6:17, 18, 20, 21, 26.
T Obedience Commanded. Exodus 20:1-17.
W Pharaoh's Irreverence. Exodus 5:1-9.
T God's Promises to the Reverent. Psalm 25:8-22.
F Two Kinds of Fear. Proverbs 1:23-33.
S Blessings Brought by Godly Fear. Psalm 128:1-6.
S The Wrong Kind of Fear. I John 4:11-19.

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Religious News

Eastern Pilgrim College President Resigns, New President Named

When the Rev. R. D. Gunsalus retires next summer as president of Eastern Pilgrim College, he will leave both a significant monument to a lifetime of hard work and a tremendous challenge to his church.

He has been associated with the college through most of its 41 years, first as a student and for 31 years as a teacher and administrator. During all of these years he dedicated himself both to teaching the Gospel he so fervently believes and to preparing others to preach it.

The 13 years of his tenure as president were years of impressive growth. He charted, directed and spearheaded this growth in both academic attainments and physical accomplishments. Six new housing units were completed and there were other campus improvements. The faculty was strengthened and the school won accreditation both as a junior college and a Bible institute. Its support was both broadened and intensified. Its program for future developments was carefully planned.

It is just as much of a tribute to Dr. Gunsalus and a credit to the board of trustees that a successor completely familiar with the goals and ideals of the college could be chosen so promptly.

In the position to which he now has been called, the Rev. Melvin E. Dieter will follow in the tradition of his father, the late Dr. Harold D. Dieter, who headed the school during 16 of its pioneering years. The new president long ago won recognition as a scholar and in more recent years gained experience in the administration of the college in which so much of his life also has been centered.

It always is a bit poignant when the time comes for a man who has devoted himself to a cause as Dr. Gunsalus has dedicated himself to Pilgrim College to retire. It is a satisfaction, however, to know there is someone ready and able to take over and lead such an institution toward even greater goals.—*Reprint of Editorial from "Allentown Morning Call" (March 16, 1961)*

How To 'Clean' Church Rolls

QUINCY, Ill. (EP)—Attention churches with the age-old problem of how to deal with inactive members. The Central Baptist Church of Quincy has come up with a policy by which those inactive automatically drop themselves from church rosters.

The church (affiliated with the American Baptist Convention) adopted this statement:

"Any member who has been absent from the church for the period of one year without manifesting an interest therein by communication with the church or contributing to its support, will by his own action be placed on the 'record' or 'inactive' roll. Persons so carried on this 'record list' shall not be counted as members and shall have no rights of membership."

The policy does not affect sick or shut-ins who cannot attend.

"Our church has never wanted to drop anyone from membership," the church bulletin announced. "We have decided to let each member decide this entirely for himself, without the vote of anyone else."

The bulletin said that a person joining the church "enters into a covenant with God and his fellow members. . . to support the worship services by his presence, prayers, to contribute cheerfully and regularly to the work of the church and the spread of the gospel through all nations; and to 'watch over one another in brotherly love.'"

Wheaton College Seeks FM Permit

WASHINGTON, D.C. (EP)—Wheaton College, interdenominational Christian college, has applied to the Federal Communications Commission for a construction permit for a non-commercial educational FM broadcasting station. It would operate from the school's campus at Wheaton, Illinois.

Two New Editions for Upper Room

NASHVILLE, Tenn. (EP)—*The Upper Room,* interdenominational daily devotional guide published bi-monthly by the Methodist Board of Evangelism here, will now appear in two more editions: Danish and Malayalam.

Dr. J. Manning Potts, editor, said the Danish edition will be printed in Esbjerg, Denmark, and published by the Methodist Publishing House in that country. The Malayalam edition will be put out by the Christian Literature Society in Tiruvalla, India.

With the additions, Dr. Potts explained, *The Upper Room* is now printed in 38 editions and 32 languages, including Braille, and has a total circulation of about 3,250,000 for each issue.

Negro Church Sends White Missionary to Hong Kong

NORTH RICHMOND, Calif. (EP)—The Negro Church of Christ congregation here has announced plans to send M. T. Tune, a white evangelist, to Hong Kong in May. This is the denomination's first Negro church ever known to undertake sponsorship of a foreign missionary.

Nazarenes Choose Favorite Hymns

For the first time in more than 30 years, a national poll reveals a newcomer as the No. 1 favorite religious song of a Protestant denomination.

First place in a church-wide religious song survey completed recently in the Church of the Nazarene went to "How Great Thou Art." "Old Rugged Cross" was second and "Amazing Grace," third.

The other songs among the first ten, in order, were:

"What a Friend We Have in Jesus," "Victory in Jesus," "My Wonderful Lord," "Glorious Freedom," "The Love of God," "I'd Rather Have Jesus," and "Beyond the Sunset."

Four of the top 10 songs, and 29 of the top 50, were favorites exclusively among the Nazarenes. None of these particular songs appeared on the list of the top 50 in the Christian Herald survey conducted last fall.

Study Portrays Sacramento Church Life

SACRAMENTO, Calif. (EP)—A recent city-wide religious survey here, planned and directed by Billy Hargrove of Atlanta, has revealed some interesting statistics about Sacramento's religious interests.

The survey, taken by 159 Protestant churches, 15 Catholic churches and a Jewish synagogue, showed that Sacramento's population has grown twice as fast as its local church membership. Only one-fourth of the 500,719 residents are members of the city's churches.

"A 1948 survey indicated only 16 per cent of the population were church members," said Hargrove. "In 1957, a Billy Graham survey found 22 per cent were members. We found 24.9 per cent, one of the lowest uncovered in the Nation."

Hargrove pointed out that 54 per cent did claim membership in churches, but the majority of these held their membership in other cities.

In a breakdown of figures to church members, 18 per cent are Catholics and 33.5 are Protestants. Baptist, Lutherans, and Methodists are the largest Protestant groups.

Sidelight: The survey revealed 2,559 Buddhists.

'Religion Still Flourishes in Lithuania'

MOSCOW (EP)—The Red Banner, Soviet newspaper, lamented the "disgraceful state of affairs" in Lithuania where "religion still florishes." The country has been under Soviet occupation since 1940. It noted with contempt that a Polish priest, Father Wladyslaw Nowicki, "gives pastoral care to numerous villagers who contribute to his upkeep." The paper also noted that two "illegal convents" had been discovered in Kaunas, second largest Lithuanian city.

Find 70 More Scrolls Near Dead Sea

JERUSALEM (EP)—An amateur archeologist recently drew out of a cave near the Dead Sea 70 significant scrolls relating to the period of Simon Bar-Kochba, leader of the last Jewish revolt against the Romans in the second century.

To Open Archeological and Biblical Studies School

WHEATON, Illinois (EP) A school of archaelogical and Biblical studies is scheduled to begin the spring of 1962 in Jerusalem, Jordan. Sponsored by the Near East Archaeological society, the school will be opened to college and seminary students, ministers, teachers and interested laymen. Students may have their choice of three terms: spring, summer, and fall-winter, with classes in Biblical archeology, Biblical history, geography and related subjects.

Would Honor Hawaiian Missionary Pioneer

HONOLULU, Hawaii (EP)—The state legislature of Hawaii has been asked by the Hawaiian Council of Congregational Christian Churches to consider placing a statue of Henry Opkahaia (1792-1818) as the state's representative in the Statuary Hall of the nation's Capitol.

In a letter to Hawaii legistors, the council said that the native-born Opukahaia, who died at the age of 26, is the "most deserving deceased person to represent our islands" in the hall. "We choose and propose him for Statuary Hall because the contribution of his life was decisive and fundamental to the development of our islands into the Alaha

tate that it is."

Opukahaia, who became a Christian three ears before his death, went to the United tates to plead for missionaries to his native nd. He has been credited with inspiring 1817 the establishment of a foreign ission school at Cornwall, Conn., to train eachers from missionary areas.

Vhat Kills Pastors?

DALLAS (EP)—A survey with particular pplication to Baptist ministers but of interest all shows that heart disease kept its umber one rating as the major killer of aptist ministers in 1960.

The statistic, compiled by the Southern aptist Annuity Board, showed that about 7% of all pastors who died while in active ervice had some kind of heart condition. ome 59% of all retired ministers succumbed this killer.

The previous year, heart trouble claimed most 50% of the pastors who died.

Cancer was the second biggest killer in 960, claiming 18%.

ible Correspondence Course or Servicemen

WINONA LAKE, Ind. (EP)—The Servemen's Department of the Free Methodist hurch has recently announced a special ervice to military personnel on its roster. provides servicemen with the materials ecessary for beginning the Aldersgate Biblil Series Correspondence Course. This ourse will enable servicemen and women to ake correspondence studies in the following ooks of the Bible at the present time: enesis, Romans, Exodus-Numbers and latthew. As other Bible books are added in he Aldersgate Biblical Series, these will also

ederal Aid . . . *from page* 9

f Michigan tossed Bible training proams out of 31 Michigan counties on he basis of this ruling. The reader ay judge the consistency of these two ecisions.

Legislators friendly to the Catholic emands are searching for the point here it will be easiest to insert the edge. There is talk about providing ow interest construction loans, for hich there is precedent at the colege level. Grants directed to the tudents and not the schools would eem, from the Everson case, to have romise of being adjudged constitutionl. Another suggestion has been to rant to the parents of children in arochial schools a stipulated tax exmption. Whatever the choice, it ould be only a beginning.

As the debate waxes hot, our legisators will receive a flood of mail which he Catholic Church is well able to eliver. Our people should be writing heir legislators both now and later upn this crucial matter. There are nough thorny points involved in this ssue to cause the solons to be thoughtul. A lively interest on the part of itizens interested in the separation of hurch and state will be influential. ●

be available to those interested in pursuing the course.

According to Servicemen's Director C. Mervin Russel, this new Bible study plan will meet a long-felt need in the servicemen's work. The preliminary announcement of the availibility of this course met with an immediate gratifying response, and many servicemen have already enrolled.

Vatican Press Upholds Private School Status

VATICAN CITY (EP)—The Vatican City newspaper *Osservatore Romano* stands behind the conviction of the American Catholic clergy by saying that the state must not monopolize education and private schools must be given the same status as state schools.

"One obviously cannot pay lip service to freedom and human rights if then these same rights are endangered at the root through monopolistic trends, more or less pronounced in different places, which transfer to the state essential prerogatives of the individuals and families. . . ."

The issue refers to state aid to public schools only, as outlined by U.S. President John F. Kennedy. Parochial schools have been bypassed completely in Kennedy's plans to dole out $5.6 million in aid to education.

Reading . . . *from page* 3

of disorderly conduct, drinking in public, and disturbing the peace. It has been estimated that 25,000 college students gather in this spot each spring vacation time for the wildest of revelries. Is there nothing that can be done spiritually for these straying youth? Perhaps Fort Lauderdale could organize a particular reception for them next spring, a reception that would emphasize the opportunities for wholesome living that the youth are missing. Churches, civic leagues and clubs might well address themselves to this problem.

● the ridiculous craze recently sweeping Minneapolis. According to the police local teen-agers go to an all-night laundry where a youth climbs into a laundromat dryer. The idea is to see which member of the group can stay in the tumbling dryer the longest. When the person in the dryer has had enough he bangs on the dryer door and the others let him out.

It might be a very wholesome activity for these teen-agers to have some home duties so that they might find appropriate expression for their boundless energies. In fact, they might take mother's place and operate the dryer at home.

Church News

Houghton Academy Open House

On March 8, 1961, Houghton Academy held an open house. Six years ago the very continuance of Houghton Academy was questioned. Now there is a solidly built and excellent appearing Administration building, valued at $100,000 and free from indebtedness. The 25-acre campus, buildings and equipment on it are free of debt. Those upon whose heart God has placed the concern are making valuable contributions to the Academy. An entire truckload of cabinets were built and installed, then donated to the Academy. Metal lockers, tables for the dining hall, paneling for the dining hall, the equipping of the storage room and recreation room—all of these were contributions.

Students do all the janitorial work, they wait on tables, wash dishes and assist with the cooking.

The present student body numbers almost 100 and there are hopes of exceeding that registration next fall. If teachers were paid comparable salaries to those serving in public schools, there would easily be a deficit of $50,000. President Tysinger has launched a campaign within the Houghton area to raise $5000 for current expenses.

It really was a thrilling experience for me to visit the Academy on the occasion of their Open House and to "behold what God had wrought" through His consecrated workmen. Houghton Academy deserves a place in our prayers and merits our Christian confidence.

—George E. Failing

The Philippine Mission

The Philippine Mission is an independently chartered mission under the leadership of Rev. J. F. Simpson, former president of the Dakota Conference. While the governing board is predominately Wesleyan, the mission operates independently of Wesleyan World Missions. Preliminary talks are scheduled to explore the possibility of merging the Philippine Missions with World Missions. This report is released in the interest of these forthcoming discussions and to solicit your prayers for them.

Alton E. Liddick, Executive Secretary
Department of World Missions

To Our Friends of Philippine Missions:

The Philippine Annual Conference of 1961 is history and we are anxious for our friends to know something of the victories won.

The Youth Conference was held one day before the Annual Conference. They had for their theme, "Youth Ablaze." Rev. Lewis Ordonez, WY president, is doing a fine job. There were scores of promising youth in this conference. The spiritual tide was high. Business was transacted in a wonderful way. Scripture was important. The reports show that the conference has over two hundred youth. There are bright days ahead as these young people find their place in God's will for them.

The Annual Conference proved to be the most fruitful that we have had thus far. Some advanced steps were taken and goals set for the next five years. The plan is to erect 40 churches in five years or eight churches a year. These along with the 21 built in the last two years, will mean a total of 61 churches in a 7-year period. The conferences elected a man to give his full time to building of churches. Rev. Romeo Barionia was elected as full-time field man. Two candidates for elders orders and six deaconesses were ordained.

The reports showed that we have over 1000 in Sunday school. Seven new churches were erected this year. The time alloted to pastors' reports was very interesting and inspiring. One pastor had preached 315 times

last year. His salary is $25 a month. He has outgrown his church space, his Sunday school is 180. Evangelism is being stressed and some gracious revivals have been conducted.

Rev. L. D. Harris and Rev. and Mrs. Marion Vreughdenheil and daughter are doing a fine job. They are keeping well, and send greetings to their friends in America.

We are having daily answers to prayer in the supplying of the needs necessary to keep this work going month by month. We express appreciation to you and gratitude to our God for all these blessings.

The Bible School will be closing March 15 and then the students will begin Daily Vacation Bible Schools. They expect to reach a thousand children in the next few months. Pray for them as they go into these new areas that have never had the Gospel.—*J. F. Simpson*

BIRTHS

A son, William Randal (Randy), to Rev. William and Joan Degenkolb on March 18, 1961.

A son, Mark Henry, to Rev. and Mrs. Hervey Taber of Springfield, Mass., on March 26, 1961.

Rev. and Mrs. Richard Ernst of Ponca City, Okla., are the happy parents of a baby girl by adoption. Her name, Joy Denise Ernst.

OBITUARIES

Hill.—Ruth Douglass, wife of Rev. C. Lawrence Hill, pastor of Glens Falls (N.Y.) Wesleyan Methodist church, died in Glens Falls hospital March 3, 1961, after illness of three days. Funeral services were held in the Glens Falls church where Rev. Charles Dayton, president of the Champlain Conference, assisted by Rev. Ralph Seamans, pastor of the Hadley church, officiated. Mrs. Hill was born in Potter Co., Pa., Apr. 19, 1895. She and Mr. Hill were united in marriage in 1918. They served the charge of Chazy, N.Y. for their first pastorate and labored in the same Conference for over 42 years. Friends from each pastorate where they had served attended the funeral. She had very efficiently served the conference through the Woman's Missionary Society in the capacity of W.M.S. conference vice president, district chairman, and president of several local societies. A member of Hadley Wesleyan Methodist church she is survived by her husband; three sons: M/Sgt Malcolm D., USAF, Rantoul, Ill.; Rev. Harland A., Kittanning, Pa.; Rev. David L., Williamston, Mich.; one daughter, Mrs. Paul West of Eldred, Pa.; three brothers, Royal Douglass of Horseheads, N.Y.; Floyd Douglass of Utica; and Harold Douglass of Marion, Ind; four sisters, Mrs. Iva Ayers of Allegany, N.Y.; Mrs. Neva Crosby of San Diego, Calif.; Mrs. Fannie Peterson of Horseheads, N.Y.; Helen Douglass of Utica, N.Y.; eight grandchildren. Interment was in beautiful Lake Luzerne Cemetery.—Pearl Douglass

Palmer.—Mary Nettie Price, born Dec. 2, 1879, at Elmwood, Mich., departed this life Mar. 18, 1961, at Groton, S.Dak. When eight years old she came with her parents to Dakota Territory. She was united in marriage to Fred Palmer on Jan. 1, 1896. To this union were born six sons and one daughter (the daughter preceded her in death). Her husband died in 1925. Mrs. Palmer was a charter member of the Richland Wesleyan Methodist church. Her children, grandchildren, and great-grandchildren make up a sizable portion of the Richland congregation at the present time. There are at present six sons, 30 grandchildren and 48 great-grandchildren. The funeral was held at her home church, conducted by a former pastor, Rev. W. J. Leyh, and the present pastor, Rev. Dallas Wadsworth. Interment was at the Richland cemetery. Her soul is at home with her Lord whom she served so faithfully.—W. J. Leyh

Wright.—Etta Richards, born Feb. 15, 1871, in Chautauqua Co., N.Y., passed away Mar. 12, 1961, following an illness of six weeks. She was married to William Wright on May 2, 1894. Both William and Etta were converted in a tent meeting on the Forestville, N. Y., charge in 1908, and joined the church. William preceded her in death in 1943. To them were born six children, five survive her: Mrs. Alma Smith of Forestville; Mrs. Elmer Brooks (Lydia), of Hanoverton, Ohio; Mrs. Theodore Pagett (Marian) of Buffalo, N.Y.; Arthur of Forestville and Richard of Grand Prairie, Tex. The youngest child, Harvel, died in 1933. Twelve grandchildren, 11 great-grand-children, and a sister also survive her. Funeral services were held from her home church with her pastor, Rev. Robert Shannon, in charge. The writer spoke briefly from Psalm 107:30b. Interment was made in the Villenova cemetery beside her husband, there to await the resurrection.—Arthur J. Taylor

General Evangelists' Slate

ARMSTRONG—C. I. and Wife. (Missionary Evangelism) 401 Maxey St., Wilmore, Ky.
California ... Apr. 6-23
Bartlesville, Okla. ... Apr. 26-May 10
Wilmore, Ky. ... May 15-25

BANKER—Floyd, Lake Odessa, Mich.
Miles City, Mont. ... Apr. 22-May 7

BUCK—E. Parker, 301 Charles St., High Point, N. C.
Summerfield, N.C. (Hopewell) ... Apr. 13-23
Salisbury, N.C. ... Apr. 26-May 7

CHAPMAN—Howard H., West Chazy, N. Y.
Pembroke, Ont. (Standard Ch.) ... Apr. 18-30

CHRISPELL—James, 2340 E. State Rd., Hastings, Mich.
Fremont, Mich. ... Apr. 26-May 7
Cincinnati (Norwood) ... May 9-14
Dayton, Ohio (Northridge, Hol. Con.) May 16-21
Open time—May 24-July 2

CLARK—H.F., Trailer City, Albert Lea, Minn.

DAY—Claire A., 31 Park Dr., Houghton, N. Y.
Open Dates

DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Athens, Mich. (Potawatomi, Ind.) Apr. 18-30
Akron, Ohio (Grace) ... May 9-21
Open time—May 28-June 11

FOSSIT—D. W., 927 Parkway Dr., Louisville 17, Ky.
Portland, Ind. ... Apr. 18-30
Paris, Ky. ... May 3-13

HEER—Donald, 3704 S. Boots, Marion, Ind.

HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
Falls Church, Va. ... Apr. 12-23
San Antonio, Tex. ... Apr. 26-May 7
Houston, Tex. ... May 10-21
Colorado Springs, Colo. ... May 24-June 4

JOHNSON—Harry L. and Wife, Gillingham, Wis.
Kansas City, Kans. (Emmanuel) ... Apr. 19-30
Baraboo, Wis. ... May 5-14
Rockford, Ill. ... May 21-28

KENDALL—Stanley, 1411 Berry lvd., Louisville, 15, Ky.
Pittsburgh, Pa. ... Apr. 19-30
Wolf Summit, W. Va. ... May 3-14
Templeton, Pa. ... May 17-28

KEY—Uen, R. 2, Central, S. C.
Open Dates

KNOX—Willard F., 735 W. Third St., Anderson, Ind.

LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Gillingham, Wis. ... Apr. 12-23

LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
Open time after July 12, 1961

Wanted

Receptionist and Secretary

There is a full time position open to one qualified to serve as receptionist and secretary at Houghton Academy, Houghton, New York. Anyone interested and available may contact President J. Walden Tysinger.

WHILE THEY LAST

1961 CALENDARS

Daily Scripture references
Devotional readings for week

MARKED DOWN PRICES

25 cents

LIFE IN THE SON

by

Robert Shank

No Arminian can afford to be without this book written by a Calvinist! This book reviews the old controversy between unconditional eternal security and the conditional security of the believer. Highly recommended reading for all Wesleyans. **$4.95**

LELEAR—Henry W., 3 Washington St., Greenville, Pa.
Noblesville, Ind. ... Apr. 18-30
North Canton, Ohio ... May 2-14
Dayton, Ohio (Radcliffe) ... May 23-June

LINTHICUM—R. G., 2703 Broadway, Hatboro, Pa
Open time in April

MATHERLEE—D. R., 152 Larkin St., Findlay, O
Middletown, Ohio ... Apr. 19-May
Dayton, Ohio (Central) ... May 10-21
Troy, Mo. (Camp) ... May 26-June
St. Louis, Mich. ... June 7-1

McFARLIN—William and Wife, c/o Rev. Russe Taylor, Dennison, Ill.
Milan, Ind. ... Apr. 11-2
Terre Haute, Ind. (6th Ave.) ... May 2-1
Open time—May 17-28

McINTYRE—S. J., 3925 4th Ave. S., Billings Mont.
Open time

McPHERSON—C. R., Damascus, Ohio
Salem, Ohio ... Apr. 11-2
Hinton, W. Va. ... Apr. 25-May

MOUTOUX—Wilfred and Wife, Box 203, Bridgeport. Ont., Can.
Abilene, Kans. ... Apr. 18-3
Wichita, Kans. ... May 2-1

PHAUP—W. M., N. Asheboro Br., Box 66, Asheboro, N. C.
Carmel, Ind. ... Apr. 26-3
High Point, N.C. (Ennis St.) ... May 14-2
Open time — May and June

PHIPPS—Neal, Hot Springs, S. Dak.
Phillipsburg, Kans. ... Apr. 12-2
Cincinnati, Ohio (Conv.) ... Apr. 26-2
Ohio (miss. rallies) ... Apr. 27-May

POMMEREHN—Earl G., 153 N. Bagly Ave. Louisville 6, Ky.
Open Dates

PROUSE—Willard G., Box 27, Freedom, Pa.
Open time after March 15

ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa
Emlenton, Pa. (P.H.) ... Apr. 18-3
St. Marys, Ohio ... May 2-1
Elwood City, Pa. ... May 16-2
Shippingsburg, Pa. ... Jnue 2-1

STANLEY—Harry E., Gen. Del., Coshocton. Ohio
Coshocton, Ohio ... Apr. 18-May

STARK—Price P., 3516 S. Boots St., Marion, Ind
Birmingham, Ala. (1st Ch.) ... Apr. 16-2
Williamston, Mich. (West Locke) ... Apr. 28-3
Selma, Ala. ... May 3-1
Open time — early fall, 1961

STOESZ—Lowell, 2435 Harriet Ave., S. Minneapolis 6, Minn.
Open time

STONEBRAKER—D. M. and Wife, 73 E. Pike, Indiana, Pa.
Vineland, N. Y. ... Apr. 13-23

SUNDSTROM—George and Wife, Rt. 2, Salem, Ohio
Rimersburg, Pa. ... Apr. 11-23
Meadville, Pa. ... May 2-14
Bucyrus, Ohio ... May 16-28
Beech Creek, Pa. (P.H.) ... May 30-June 11

SUSURAS—Nick, Box 38, Simla, Colo.
Lincoln, Nebr. ... Apr. 18-30
Topeka, Kans. ... May 10-21

TURNER—H. H., 3019 S. Branson, Marion, Ind.
Open time

UHLENDORFF—Lewis F., 4330 River Rd. N.W., Washington 16, D. C.
Westfield, Pa. ... Apr. 18-30
Taylor, N.Y. ... May 2-4
Bainbridge, N.Y. (F.M.) ... May 16-28

WALLACE—Robert W., Franklin, Pa.
Buffalo, N. Y. ... Apr. 19-30
Olean, N. Y. ... May 5-14
Morley, N. Y. ... May 18-28
Elizabeth, Pa. (P.H.) ... May 31-June 11

WARD—William, 1114 Tremont S. W., Massillon, Ohio

WIREMAN—C. L., Intercession City, Fla.
Eldred, Pa. ... Apr. 20-30
Findlay, Ohio ... May 5-12
Shreveport, La. ... May 19-28
Mitchell, Nebr. (Camp) ... June 8-18

Special Workers

ALLRED—Sam, Rt. 7, Box 269, Greensboro, N. C.
Open time

ANDERSON—Arthur C. and Wife, 302 S. Caldwell St., Brevard, N. C.
Forest City, N.C. ... Apr. 20-30
Clyde, N.C. ... May 1st part

CHESS—Donald, R. D. 3, Greenville, Pa.
Open Time

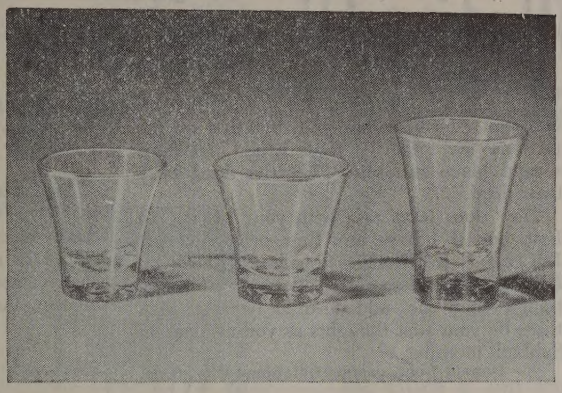
HOSTETLER—Kenneth and Joyce, 592 Silver St., Marion, Ohio
Open Time

KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
Ottawa, Ont. ... Apr. 11-23
Coshochton, Ohio ... Apr. 25-May 7
Akron, Ohio ... May 9-21

SANKEY—Leonard and Wife, 54 N. Mercer St., Greenville, Pa.
Cincinnati, Ohio (I.H.C.) ... Apr. 25-27
Open time — May 30-June 11
Harrison, Ohio ... May 2-14
Bellaire, Ohio ... May 16-28

Communion Service

COMMUNION GLASSES



60J0009	1 1/4" x 1 1/4"	
60J0010	1 3/8" x 1 3/8"	
60J0011	1 5/8" x 1 5/8"	
Per dozen		$1.25

THE TRAY

Light weight, easily handled. Delivered with 40 No. 60J0011 glasses. Tray, 11 3/8" x 2 1/4".

60J0016 Each **$11.25**

COMMUNION CUP FILLER

Fast, efficient communion glass filler, one quart capacity—all parts replaceable.

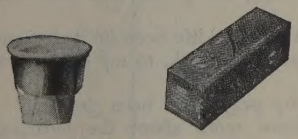
SB100 **$5.00**

THE BASE

A secure foundation for stacked trays. Practical for storage. 11 3/8" x 1 5/8".

60J0003 **$4.25**

PAPER CUPS



Strong, disposable paper communion cups to fit any tray, 250 to pkg.

SB168 **$1.50**

Aluminum ring to fit above provides extra security.

SB166 per dozen **$1.80**

THE COVER

The crowning piece. Complete with 1" x 3 5/8". Perfectly fitted.

60J0017 Each **$4.25**

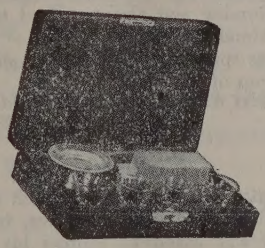
THE BREAD PLATE

Your choice of two styles.
Each is 10" in diameter.

60J0005 with narrow rim.
60J0006 with broad rim.

Each **$3.25**

PASTOR'S INDIVIDUAL COMMUNION SET



A full communion service set in miniature. Includes 4 glasses, a liquid-tight flagon, metal bread container and aluminum bread tray. Fits nicely in coat pocket.

Complete 60J0013 **$7.50**

LET'S GO AROUND THE WORLD WITH CHRIST

Your 1961
Vacation Bible School Course

Sample Kit
$2.95 (a **$3.70** value)

Sample Kit
With KitKraft
$5.50 (a **$6.86** value)

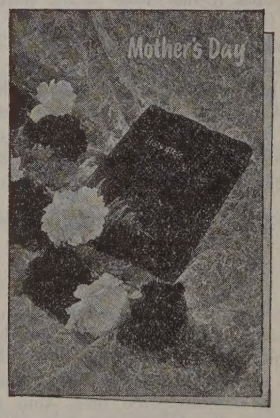
This sample kit lets you inspect the helpful, suggestion-packed Leader's Guidebook and every teacher's book and pupil's book in the course, 9 books in all. Price individually is: teacher, **50c**: pupil, **30c;** Leader's Guidebook, **50c;** KitKraft, **79c.**

HAVE YOU ORDERED YOURS YET?

Flimstrip available for free showing upon request.

45c per package

MOTHER'S DAY BULLETIN



Size 5 1/2" x 8 1/2"

Per 100	**$2.00**
Per 250	**$4.50**
Per 500	**$8.00**
Per 1000	**$14.00**

The Wesley PRESS

THE WESLEY PRESS

Post Office Box 2000 Marion, Indiana

Bulletin Blessings

Just Thinkin'

I WAS just thinking of the wonderful group of people we could have in Sunday school and church if each of you would be there Sunday. Our attendance has been, and is, picking up, but still so many of you are yet missing. . . . Wouldn't it thrill your soul if you could be part of a church growing from 115-130 to 175-200? And, you know, it isn't at all impossible! All it would take would be many families who come just once-in-a-while to come each Sunday! Would you come and be thrilled and blessed to be a part of a growing church?

—Richard Ernst, pastor, Ponca City, Okla.

What Makes a Great Church!

NOT soft seats and subdued light, *BUT* strong, courageous leadership—past, present, and future.

NOT the sweet tones of the organ, *BUT* sweet personalities that somehow reflect Jesus Christ.

NOT the tall towers with the chimes and the bell, *BUT* a lofty vision of its people in a great God.

NOT a budget, *BUT* big people who love, are devoted, and serve sacrificially.

NOT the amount of money received, *BUT* the amount of service rendered in Jesus' Name.

NOT the large membership, *BUT* God's presence, and direction, and power.

NOT what it has done in the past, *BUT* what it is doing now, and will do in the tomorrows.

PRAYER: Our Heavenly Father, grant that we here on Chestnut Ridge in this part of Thy Kingdom may desire to "match-up" to all of Thy expectations of a great church. Teach us to walk humbly and obediently in Thy ways. We ask this in Jesus' Name, Amen.

—Chestnut Ridge, Lockport, N. Y.

Who Is Number I?

I HAVE YET to meet an adult who did not claim that he or she had too much to do. We all complain of the pressures of life, the demands of modern day living, the time consuming, commonplace tasks that require so much of our energy. Our week is full of undesirable, but necessary, routines of labor. By the weekend our veins are full of nothing but "tired blood." We awaken on Sunday morning with a conscience that says, "You *ought* to go to Sunday school this morning," and with a body that says, "Yes, but you're too tired."

Suddenly you realize that you are in the midst of a warfare; a warfare between the flesh and the spirit, right and wrong, God and Satan. The question is: What shall dominate my life—the flesh or the spirit? Shall I respond to the "want to" or to the "ought to"?

One has to decide; we cannot serve two masters. The choice lies between Jesus and His will and self and its desires. Which has priority in your life? A man came to Jesus and said, "I will follow you, but first let me go bury my father." Jesus would not have second place and said, "Let the dead bury their dead."

How does Jesus rate with you? Is it "me first, and if I have any time or money left I'll give it to Him?" Jesus said, "Seek ye first the Kingdom of God and all these things shall be added unto you." May these be your first thoughts as you awaken on Sabbath morning.

—Donald Dorr, pastor, Oklahoma City, Okla.

They Sat Down To Rest and Resting Died

ON A WALL of a large university is written: "On the plains of hestitation lie the blackened bones of countless millions, who at the dawn of victory, sat down to rest, and resting, died."

Isn't that quite often the story of men and women who begin their Christian life. With all their sins forgiven and victory in sight they sit down to rest, and resting, die. In the Christian life there is never time to rest on our past attainments. Let us go onward.

—Robert W. Pelton, pastor, Atwood Church, Louisville, Ky.

I Have Never Known

A FARMER who failed in life because he quit early to attend mid-week prayer meeting.

A farmer who became poverty stricken because he refused to plow on Sunday, choosing rather to go to worship.

A businessman who lost his business because he closed on Sunday.

Anyone who was too tired to go to worship on Sunday and also too tired to go to work on Monday.

A strong spiritual Christian who neglected the meetings of the church.

—Robert W. Pelton, pastor, Atwood Church, Louisville, Ky.

Results

A questionnaire was sent to each member of the Adult Sunday School Class, in which the pupil was asked to express his or her opinions concerning the *Aldersgate Lessons* and whether or not he or she wished to continue its use.

The results and statements were most gratifying. Of the questionnaries returned, all but one wished to continue with the new material. We are looking forward to another informative and inspirational quarter in Genesis.

—Donald Dorr, pastor, Oklahoma City, Okla.

"This church flings wide its doors like welcoming arms and invites you to come in. This is your Father's house. Why should not one feel at home and welcome in the house of his Father?"—*Selected*

Elmira (N.Y.) Church

IT IS no great matter to live lovingly with humble and meek persons; but he that can do so with the froward, with the willful and the ignorant, with the peevish and perverse, he only hath true charity.—*Jeremy Taylor*

Prayer Is the Secret of the Spiritual Life

"TELL ME, what is the secret of your success?" was the question put to Evan Roberts when referring to the Welsh Revival. "There is no secret," was his reply. "All that is needed is reliance on the great promise, 'Ask and ye shall receive.'"

—F. M. Mansell, pastor, Indiana, Pa.

Record

RECENTLY one of our senior members was disturbed over the fact that in order to attend a special occasion in her honor, it would be necessary to conserve all her strength for the event.

She remarked with deep concern that never in her life before had she ever attended another evening function if she did not get to the midweek service.

This is an amazing and commendable record, and one we would do well to consider. Do we not operate in reverse? "If nothing else interferes; if I feel like it; if I had a baby sitter . . . I might attend."

If the midweek service is not important enough to attend, and does not take precedence over everything else in the life of the Christian, then our sense of values is sadly warped.

Let the prayer meeting stir and strengthen your mind, soul, and body. Come to the Hour of Power this Wednesday evening.

—James E. Bence and Harold E. Kingdom, co-pastors, Spencerport, N.Y.

My Prayer Life

HAS MY PRAYER LIFE been powerless because of some besetting sin?

Has my prayer life been hindered by haste, irregularity or lack of system, unpreparedness of spirit or unbelief?

Has my prayer life been fruitless? Or have I really had power with God and with souls?

Has my prayer life been limited to my own life, to my own work, to my own service for God?

Has my prayer life been growing? Do I really know more about the meaning, the efficacy, and the power of the Holy Spirit in prayer than previously?

Has my prayer life been sacrificial? What has it cost me in time, strength, and love?

Do I know what it is to pray "in the Holy Ghost?"

—R. L. Kenworthy, pastor, Plymouth, Ind.

Quittin' Meetings

I READ this story recently that is to the point: Sam Jones used to have "Quittin' Meetings" during his revivals. He gave the people opportunity to confess their sins and to repent. Many quit swearing, drinking, smoking, gossiping. . . He asked one woman what she planned to quit and she replied, "I ain't been doing nothing and I am going to quit doing that."

—Robert W. Pelton, pastor, Atwood Church, Louisville, Ky.